

muhammad is... the Apostle of Allah and the Seal of the Prophets..."—Holy Qur-ān, 33 : 40.
 "There will be no Prophet after me."—Muhammad.

The Islamic Review

Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

XXIII.]

JUMĀDA'L-UKHRĀ, 1354 A.H.
 SEPTEMBER, 1935 A.C.

[No. 9]

Subscription 10s.

Single Copy 1s

CONTENTS

The Late Lord Headley	Frontispiece
A Declaration	321
In Memoriam: The Rt. Hon. Late Lord Headley (Al-Haj El-Farooq)	322
Lord Headley: by Hon. M. H. Kidwai of Gadia ..	326
My Reasons for accepting Islam: by Count Eduardo Gioja	329
The Mission of Muhammad: by Haji Abdul Majid ..	337
The Advent of Muhammad Foretold: by Maulvi Aftab-ud-Din Ahmad	345
Correspondence	353
Muslims in Yugoslavia: by Smail Aga Cemalovich ..	354
What is Islam?	359

Published by

THE WOKING MUSLIM MISSION AND LITERARY TRUST,
 THE SHAH JEHAN MOSQUE,
 WOKING, SURREY, ENGLAND.

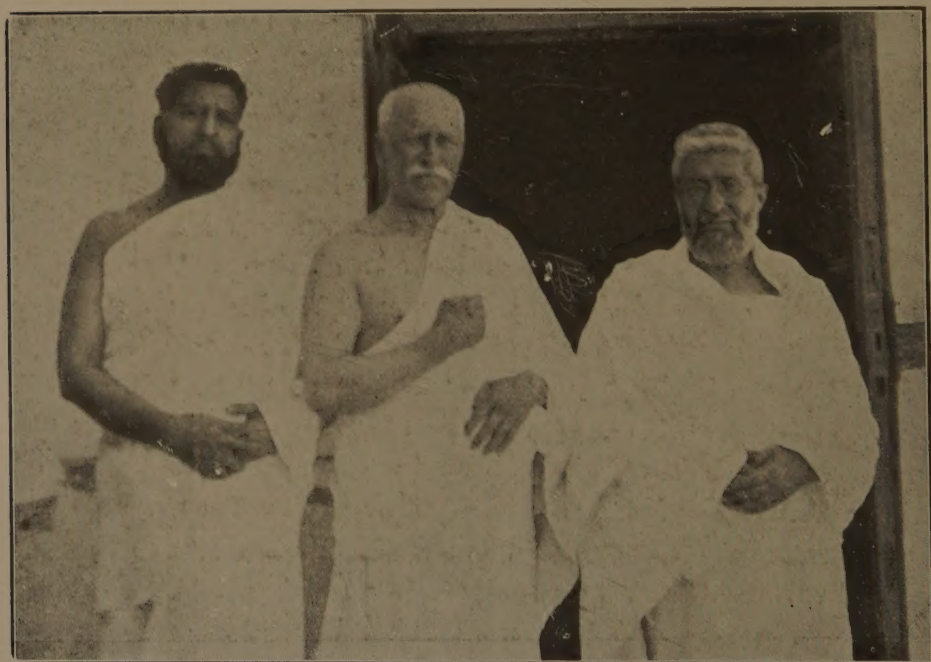


THE RT. HON. LORD HEADLEY
AL-HAJ EL-FAROOQ

THE AL-HAJ KHWAJA
KAMAL-UD-DIN



THE RT. HON. LORD HEADLEY EL-FAROOQ.



KHWAJA KAMAL-UD-DIN

LORD HEADLEY
IN IHRAM

ABDUL MOHY ARAB

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

Vol. XXIII.] JAMĀDA 'L-UKHRA, 1354 A.H. [No. 9.
SEPTEMBER, 1935 A.C.

DECLARATION FORM.

I Ellie Ada Mitchell of 45, Hanover Square, Bradford, Yorkshire, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion, that I worship One and Only Allah (God) alone, that I believe Muhammad to be His Messenger and Servant, that I respect all Prophets Abraham, Moses, Jesus, etc. That I will live a Muslim life by the help of God.

LA ILAHA IL-ALLAH MUHAMMAD-UR-RASUL-ALLAH.

ISLAMIC REVIEW

IN MEMORIAM

THE RIGHT HON'BLE LORD HEADLEY AL-HAJ
EL-FAROOQ

It is our most painful duty to record the death of the Right Hon'ble Sir Rowland George Allanson Allanson-Winn, Baron Headley (Al-Haj Shaikh Saifurrahman Rehmatullah El-Farooq), B.A., M.I.C.E.I., M.S.I.C. (France), F.S.E., F.S.P., which occurred in London on 22nd June 1935.

Lord Headley was 81 years old, having been born in London in January 1855. He was educated at Westminster School, London, and Trinity College, Cambridge, where he took tripos in Mathematics. He won for his College both the heavy-weight and the middle-weight Championships. After leaving College he engaged himself in educational work and later became Editor of *Salisbury and Winchester Journal*, Winchester. He was Secretary to Sir Frederick Seager Hunt, M.P., for several years and ultimately in 1892 took up Civil Engineering as a profession. He was engaged for many years in foreshore protection work in Ireland and used the low groyne system and extending these groynes into deep water by means of chains, cables and concrete blocks. He superintended some coast defence works at Youghal and Glenbergh and did similar work on the coast to the north of Bray Harbour. The problem of coast erosion always interested him. At Dover in 1899 he read a paper before the British Association on the history of the Reclamation of Romney Marsh. In 1896 as Assistant Engineer to Spedding & Co., Lord Headley came to India for the first time and was responsible for the construction of the Baramula-Srinagar Road which was $33\frac{1}{2}$ miles long and included 167 culverts and bridges. He was twice awarded the Bessemer Premium of the Society of Engineers as also the Silver Medals of the Royal Scottish Society of Arts and of the Institute of Civil Engineers of Ireland. Later he was elected

IN MEMORIAM

President of the Society of Engineers, London. He was twice offered the throne of Albania and on both those occasions he refused the offer. Lord Headley succeeded his cousin in 1913 and was the fifth Baron and the 11th holder of the baronetcy of Nostell, Yorkshire (created in 1660), and the 5th holder of the baronetcy of Little Warsely, Essex (created in 1796). The Peerage dates back from 1797.

Lord Headley in his public life was always characterised by his world-wide outlook, his shrewd intelligence and his sound judgment. His deep sense of loyalty to the cause he espoused always brought him to the front. He was dauntless in the face of opposition and unflinching in the presentation of his selfless aims. He always stuck to them with tenacity, courage and boldness.

It is, however, with the religious aspect of his life and his services to the cause of Islam that we, of the Woking Muslim Mission, are chiefly concerned. Brought up as a Protestant he also studied Roman Catholicism and was struck by what he called their "believe this or be damned" attitude. "It is," he said on one occasion, "the intolerance of those professing the Christian religion, which more than anything else is responsible for my secession. I was reared in the strict and narrow forms of the Low Church party. Later, I lived in many Roman Catholic countries, including Ireland. The intolerance of one sect of Christians towards other sects holding some different form of the same faith of which I witnessed many instances, disgusted me"

On another occasion while explaining that he had been a Muslim for over 20 years he remarked :—

It is possible that some of my friends may imagine that I have been influenced by Mohammedans ; but it is not the case, for my convictions are solely the outcome of many years of thought. My actual conversations with educated Muslims on the subject of religion only commenced a few weeks ago and need I say that I am overjoyed to find that all my theories and conclusions are entirely in accord with Islam ? Even my friend Khwaja Kamal-ud-Din has never tried to influence me in the slightest

ISLAMIC REVIEW

degree. He has been a veritable living concordance, and has patiently explained and translated portions of the Qur-án which did not appear quite clear to me and in this respect he showed the true spirit of the Muslim missionary, which is never to force or even to persuade.

Lord Headley's devotion to the cause of Islam was unique in many respects. He neither spared any pains nor money in the service of Islam. At the old age of 70, he undertook long journeys to Egypt, South Africa, and India for the cause of Islam. He performed the Haj in 1923 and in 1927 presided over the deliberations of the All-India Tabligh Conference, which was held at Delhi. He was President of the British Muslim Society, London, and Chairman of our Trust as well as of the Woking Mosque Trust. During his visit in 1928 to Hyderabad he succeeded in raising funds for building a Mosque in London and it is a matter of great regret that he was not granted the time to see the fulfilment of his great plan.

Next to Khwaja Kamal-ud-Din, Lord Headley was the one personality who may rightly be described as the founder of the Woking Mission. The names of the two are inseparable and the two looked upon each other with genuine love and affection. A few minutes before he breathed his last, Lord Headley scribbled a note for his son and heir and which ran: "Means permitting I should like to be buried with my brother Khwaja." These last lines which he ever wrote speak volumes of the bond of love and affection, which existed between the two missionaries of Islam in the West.

It is difficult to write adequately of him who has gone. Our praise seems trite and trivial, our most heartfelt tribute all unworthy in face of the colossal fact of his immense and unique personality. Lord Headley's death has left a gap which time alone can fill. To say that he was popular would be belittling his character. He was charming, gentle, kind, lovable—a loving son, a loving father, a loving husband and a loving but, above all, a

IN MEMORIAM

sincere friend. His was an extremely charitable nature, and God had gifted him with virtues of the highest order.

Lord Headley was a God-fearing man, a true son of Islam. He has left behind a fine tradition of selfless service, spotless character and reputation, which the present generation and that to come are not easily to forget. The whole of the Muslim world has mourned the passing away of one of its most distinguished sons and condolence meetings have been held from Japan to America, messages of sympathy and condolences have reached us and glowing tributes have been paid to the memory of the dead—a wonderful recognition of his services indeed, but would it make up the loss the Muslim Community has suffered?

We mourn the death of a worthy son of Islam, a trusted and influential champion of the Muslim cause. We, of the Woking Muslim Mission, mourn the death of a fellow-worker of Islam. We grieve over the loss of a valued and dear friend of a very long standing whose counsel and advice we had always welcomed.

May the peace and blessings of Allah be upon his soul! Amen!

ISLAMIC REVIEW

LORD HEADLEY

BY THE HON'BLE M. H. KIDWAI OF GADIA

By the death of Lord Headley I have lost a dear personal friend. He was very courteous, very obliging, very sociable. He had a good and loving heart. He was straightforward and unostentatious. He mixed freely with all and never "took airs." With innumerable personal qualities he was destined to get openly converted to Islam. He was a Muslim in his heart ever before he was converted to Islam. Every good man is by nature a Muslim to whatever religion he may formally express his adherence. Every innocent child is a Muslim. "And let thy face towards the true religion, the institution of God, to which He hath created mankind....." (xxx: 30). When a person grows up, if he develops intellect as he develops his physical body, if he possesses any courage of conviction and if he acquires any knowledge of comparative religion he is sure to declare himself to be a Muslim. Otherwise he follows the religion which his parents follow.

The Prophet said: "Every person is born naturally disposed to become a Muslim, but a person's parents make him a Jew, a Christian or a Magian." So Lord Headley was made a Christian by his parents, but because he was intelligent, he had the courage of his conviction and because he came in touch with Muslims and thereby came to learn a good deal of Islam. He declared himself boldly and unequivocally to be a Muslim. His belief in Islam was a matter of very strong and very intelligent conviction. He had studied Christianity very thoroughly and when he gave it up and preferred Islam to it, it was no matter of sentiment but as a result of very thorough investigation and deep study. I think I am not quite correct in saying that Lord Headley gave up Christianity. What I should have said is that Lord Headley became a

LORD HEADLEY

truer Christian than what he was ever before. He gave up the Christianity of Church—the Christianity of Paul and accepted the Christianity of Jesus Christ—one of the greatest Prophets that came on this earth. When Lord Headley accepted Islam he accepted that Christianity which had been truly reformed more than thirteen centuries ago by the greatest of all Reformers of whom Christ himself had foretold—the Great Comforter—the Mercy for the worlds—the last and the final Guide and Prophet for all Humanity, for all times and for every country.

Lord Headley, when he announced his acceptance of Islam, was told by his people, his relatives, his “Christian” friends what the Holy Prophet himself was told by the heathens. Qur-án relates :—

And when it is said to them come to what God has revealed and to the Apostles, they say, that on which we found our fathers is sufficient for us.

But this world is progressive. It is not necessary that all what we know should be known to our parents. There are many new discoveries of Science which our parents did not know twenty-five years back. Lord Headley was not among those who are “deaf, dumb and blind or they do not use their reason.”

He used his ears and his eyes and his tongue and his reason and he found the Right Path. He did not give up even a single good thing which Christianity had taught him. He kept his faith in all the Biblical Prophets. The Qur-án says :—

Say, O Muhammad, we believe in Allah and what has been revealed to us, and what was revealed to Abraham, Ishmael and Isaac and Jacob and the tribes.

What Lord Headley had to give up were those things against which his reason and his soul revolted. He gave up the idea that one is three and three are one—that his All-Pure, All-Powerful God possessed passions and begot children. He gave up the belief that man was born in sin. He gave up the demoralising notion that

any other person can atone for any wrong committed by him or that the intercession of any person was necessary for his salvation.

Lord Headley learnt from Islam :

God is He besides Whom there is no God, The Ever-Living, the Self-Subsisting, by Whom all subsist, slumber does not overtake Him, nor sleep, whatever is in the heavens and whatever is in the earth is His: who is he that can intercede with Him except by His permission? He knows what is before them and what is behind them and they cannot comprehend anything out of His knowledge except what He pleases. His authority extends over the heavens and the earth and the preservation of them both tires Him not, and He is the Most High, the Great.

He was taught that every man is responsible for which he shall have wrought. He was taught that salvation was not the monopoly of any particular religion, but it depended upon good acts. The Qur-án says :

They say, none shall enter paradise except such as are Jews and Christians. That is their fancy. Say thou, Bring your proofs, if you speak the truth. Nay! who submits himself to God *and is a doer of good*, he shall have his rewards with his Lord : there shall come no fear on them nor shall they grieve. (III, 112.)

Qur-án repeatedly affirms: "He who has done an atom's weight of good shall see it." (xciv : 7.)

With the acceptance of Islam Lord Headley's outlook became broad-based and his toleration of other people's views increased. He travelled a good deal mostly in Islamic countries. He saw with his own eyes how the principles of human equality and fraternity were brought down from copy books to actual practice. He performed the pilgrimage to Mecca himself and there he experienced that real universal brotherhood which binds man to man and which transcends all limitations of colour and race and country and rank.

In short, by his conversion to Islam Lord Headley became a far better man than he was before in the world and now he is enjoying most likely a high companionship in the next world.

May his soul rest in peace. Amen !

REASONS FOR MY ACCEPTANCE OF ISLAM

REASONS FOR MY ACCEPTANCE OF ISLAM

BY COUNT EDUARDO GIOJA (OF ITALY)

Since my youth I have been greatly impressed by Islamic Civilization in all its aspects, its poetry and architecture in particular, and very often I have told myself that a people who could give to the world so vast a treasure of beauty and significance in every branch of culture must also have attained to the highest levels both in philosophy and religion.

When I recall the wonderful Alhambra, which is the most perfect and complete example of Arabic residential architecture, I feel myself to be as it were in a dream of beauty. It is as though that miraculous building the Alhambra had been raised from the earth by the magic wand of a genie, like the enchanted palaces of the "Arabian Nights."

Tenuous, almost evanescent in appearance, despite the solidity of its structure, it seems impossible that such slender columns should sustain those massive arches of a shape which is an exclusive Arabic creation—and I say to you advisedly that it was well that the Muslims did not concern themselves with the painting of figures preferring to concentrate all their creative power on ornamentation—so that they have become supreme in that most impressive medium of artistic expression. Nobody on earth has been capable of inventing so many wonderful diversities of decorative design as have the Muslims. The marvellous arabesques devised to decorate domes, walls, tiles, plates, metal work, furniture, book-binding, stuffs and innumerable other things are unique, and will so remain. Italians have been great masters in the painting of figures, but as regards ornaments they will never attain to the beauty and elegance of the Arabia.

When Charles the Fifth set foot in the Alhambra, he exclaimed—"If I was Boabdil I would rather be under

its ruins than abandon it." Rather should he have said "God bless Boabdil, who left this marvellous palace intact."

And Sultan Abu-Abd-il-Lah Mohammad, although forced to flee, weeping for his lost town, before the powerful army of Ferdinand, was a hero and not a coward, as many historians and Theophile Gauthier have let it be understood, and his mother was wrong in saying to him—"Thou criest like a child for a lost throne thou hast not been able to defend with thy sword."

Yes, poor and good Boabdil, thou wert artist more than soldier, and hast preferred to sacrifice the glory of the moment rather than destroy an immortal work of art—thine enemies can hardly conceive of the mighty struggle that was fought out in thy soul between artistic conscience and the vanity of a theatrical gesture.

No, they do not understand. How wouldst thou countenance so horrible a spectacle? How couldst thou contemplate those wonderful walls of that dream palace wherein thou hadst dwelt as King crushing one on another, grinding to pieces those ornaments created by the inspired genius of thine artists? No, those people understand nothing! I imagine thee, brother Sultan Boabdil, bowed on a prayer carpet, in itself, I wager, more precious in its beauty than the whole of Spain, praying to Allah and imploring Him to send thee light, and guide thee in the decision of what to do in that desperate moment—and I am sure that, in thy heart presently thou didst hear a voice saying,—“Leave this palace for the joy of the believers of the future—offer no useless resistance to the powerful army of Ferdinand, and fly from here.” And thou didst flee—and the barbarians led by the Cross burst into thy enchanted palace, and instead of standing awestruck at the wondrous things they saw, they plundered it of all its estimable treasures. But the praise to Allah!—the palace remained intact, and now we

REASONS FOR MY ACCEPTANCE OF ISLAM

may enter it, and, with the help of our knowledge and imagination, we may see how it must have been in the golden days of thee and thy court.

Thou hast sacrificed the glory of the moment to the worship of beauty—and now the entire world enjoys this sacrifice.

Yea, Sultan Boabdil, thou wert a hero—thy soul, so great, could not tolerate a crime so horrible. What can I say of the wonderful Arabic potteries, the inlaid metals, the glasses, tapestries and book-binding? A visit to the South Kensington Museum in London would give an idea of what was proper to a rich Arabian house in the old times—and not a rich house only, but to every house, even the humblest because everything was so artistic that all the survivals are now kept in glass-cases in Museums. Islamic art diffused a new light of beauty on the Europe of the early Renaissance. Its products are unique in the world—and what of its miniatures and MSS.

I had the joy of handling several ancient Korans. What miracles of art they are! Neither the Italians nor any other people have ever been able even to approach them. And who were the geniuses who wrote the Romances related by Sheerazade? They are unknown—but that book which they produced is as fresh as if it was written yesterday, and gave a new impulse to the world's literature. It contains a deep philosophy and all human wisdom extant at that time—and many of those fantastic imaginings such as flight, travel under the sea, television and hearing from a great distance, are now realities, and those who wrote such a wonderful thing in those far off days, had prophetic genius.

I forbear to speak him of great thinkers, poets, philosophers, astronomers and politicians, because neither space nor occasion will permit. So I return to my subject.

In my enthusiasm for Islam, I began to study all religions, from the most ancient to those of the present day,

ISLAMIC REVIEW

comparing each with the other, and subjecting them to very close criticism; and little by little I became convinced that the Muslim worship was the true religion, and that the Holy Qur-án contained what every soul mostly requires for its spiritual elevation.

I made a deep study of the Koran, unfortunately only through translations—but I can well imagine how beautiful and suggestive it must be in its original tongue.

I was born under the Catholic religion, but all my family fought for the deliverance of Rome from the domination of the Pope—my father being imprisoned for about one year in a deep, dark and damp cell—my uncle, in prison too, and afterwards sentenced to death. They were conspiring together with Garibaldi for the purpose of opening the gates of the City to him, but the plot was discovered, the Pope's government being well served by very clever spies—and my uncle was just able to save himself by escaping to Africa, where he remained for the rest of his life.

My poor father had a very difficult time, having spent all his huge fortune for the deliverance of Italy. When at last the Italian troops entered the Eternal City, I was a very little child, but growing under the influence and suggestions of my father, I never approved of the superstitions of the Catholic religion,—so complicated and so unlikely. The Prophet Jesus prophesied the brotherhood of all mankind, and said that in the sight of God we are all equal, without any difference between man and man, rich and poor.

But if you enter a Catholic Church you will see for yourself what a great difference exists between poor and rich—the latter kneel on velvet cushions in the first row, near the altar, the poor on hard boards, far behind—and if we will suppose, somebody wants to speak to a Cardinal, he must ask for an audience, putting down the subject of his request, which is very often, if not always, rejected for

REASONS FOR MY ACCEPTANCE OF ISLAM

Cardinals consider themselves the princes of the Catholic Church. What has all this to do with the simplicity and brotherhood preached by the Prophet Jesus ?

His followers were poor and simple ; and I am quite sure that if he were to come on earth again and preach against the luxury and haughtiness of those who pretend to represent him on earth, certainly they would put him on the Cross or its modern equivalent once more.

And the Pope, who proclaims himself Christ's Vicar on earth, is the most aristocratic person imaginable. Arrayed in purple velvet, silk, laces, ermine, wearing a tiara sparkling with priceless stones, sitting on a throne of gold, surrounded by guards in gorgeous uniforms, and priests in rich robes, kneeled to by everybody (but never by me) amid clouds of fragrant incense—beautiful, of course very beautiful, all that brilliant theatrical pomp, but very, very far from being amenable to any spiritual impression.

For the Catholic ceremonies, the Pope gives his hand, or, what is worse, his foot, to be kissed—can a gesture more arrogant be imagined ? Can this sort of imitation of an ancient Roman Emperor, self-styled divine, represent the poor Jesus who dressed in a rough shirt and a poor mantle, and walked barefoot ? What must a man of intelligence think of a contrast so outrageous ? And suppose you wish to be present at a ceremony in honour of a saint, or some similar festival in St. Peter's Church in Rome, you must have a ticket, and go to your numbered seat, just as in a theatre—and inside the Church there are galleries expressly built for the occasion, for the Diplomatic Corps, the aristocratic families and other social categories.

On the other hand, how beautiful and simple is a Mosque, and how poetical must be a pilgrimage to Mecca, where one cannot distinguish rich from poor, they being all equal before the face of Allah !

Now all my spiritual aspirations are to be able to

become a Haji—with my artistic imagination, I can sometimes see myself quite alone in the Arabian Desert, with miles upon miles of it stretching right away like the sea ; alone in the presence of Allah ; like a grain of sand in His hands contemplating the stars, and absorbed in the imposing solitude, far from all the miseries of this world and astonished by the infinity of creation, more and more persuaded that the more science discovers new prodigious and marvellous natural laws, the more we must recognise in them the endless power of Allah ! And what of the joy of consorting with my brothers-in-Islam—white, brown or black—feeling no difference among them, and turning towards the Holy Ka'aba all together ?

Allah created no different colours of skins, and each one has a good reason to be content with his own.

I adore brown and black skins. The further one goes toward the Pole, the more one finds pale skin and fair hair ; the further one goes towards the Equator, the more one finds brown or black skins—it seems to be a question of absorbing the hot beams of the sun. Ice represents death : the sun represents life. I love the sun and fly away from the ice—and what is of worth in a man is not without but within. Is not the shell of an oyster brown, but the pearl inside white and shining ? So I compare the pearl to the soul. I enjoyed very much painting portraits of brown or black people. Had I a dark skin, I should be happy. It is more suitable for a man, and once under the hot sun of Arabia, if I have the chance of going there one day, I hope to become brown ! Brown skins, white turbans—what a picturesque effect—and I so hope to paint a new portrait of myself when I have become a sun-burned man, and a Haji.

I hope my Muslim brothers will forgive me for this little vanity, for, after all, painting is my profession.

So I return to my main subject. I became more and more convinced that no other worship could be compared

REASONS FOR MY ACCEPTANCE OF ISLAM

with the Muslim religion, dictated by the Angel Gabriel to Muhammad (on whom be peace and the blessings of Allah!). But before embracing a religion different from that under which he is born, and which is also professed by all his friends and compatriots, a man must put himself under continuous control till the moment for formally declaring his conviction comes of itself, imposing on us its high power. The grace of Allah cannot descend on our souls if He will not give us the light of truth, and I was awaiting that moment : but there was always a doubt in my conscience—could I continue to paint portraits and yet avoid being a great sinner ? That was the point which stopped me for a long time from declaring my faith, and I sought advice on the point from some very wise Muslims. Some of them answered me to the effect that painting portraits was not considered a great sin : others told me that nowadays many good Muslims are painting portraits. For myself, I remember that many Sultans, very good Muslims, had their portraits painted. At the National Gallery in London you can admire the very expressive portrait of Muhammad the Fifth by Gentile Bellini, and in books of art in my possession representing ancient portraits, there are two of Boabdil, the last Sultan of Granada, one in plain clothes, and the other wearing Royal Crown. But what is more surprising is that there is one of a Sultana unveiled. What more ? My dear brother Haji Alireza explained to me that although to paint portraits may be considered as a sin, it is not so great a sin as to put me in danger of Allah's displeasure—and he is a leader in Islamic religion. So I continued to paint portraits. At last the moment for the formal declaration for my faith revealed itself, it was one night when I was suddenly awakened after a strange dream. I dreamed that I was fighting for my life in a very rough sea, but after a desperate struggle against the fury of the waves I was able to reach the shore. At that moment a voice

greater than the great noise of the roaring sea shouted to me ! “ Who saved thee from drowning,—and why art thou delaying thy faith ? ” A few hours later I went to Haji Alireza, who received my profession of faith, giving me with his usual kindness and great bounty full instruction regarding prayers and other details of the religion. And so I became a Believer.

Now I care not if, little by little, as has actually happened, all my old Catholic friends shut their doors in my face, for I am sure that for every Catholic friend I lose I shall acquire ten new friends among my brothers-in-Islam.

I began to feel the inevitable consequences of embracing my new Faith ever since I began to frequent Muslim gatherings, but now, after my formal profession of Faith, and my last visit to the Mosque at Woking, I have received signs of open hostility, and as a matter of fact, just a few days after the prayers at the Mosque, I received by post a threat of death.

I laughed at it because if Allah will put me under His protection, no power on earth can harm me, and I am sure that I can continue for the remainder of my life working on till the day fixed by Allah for my return to His embrace, always thanking Him till my last breath for His many gifts, and especially for my artistic temperament, which permits me to imitate with my art the wonderful beauty of the creation, to glorify whatsoever Allah with His boundless generosity is offering to our eyes for the joy of our souls.

I hope to live long enough to see with my mortal eyes, in no long time, erected in the heart of London the beautiful Mosque designed by our young and already clever architect Sheikh Abdul Hamid. Only the deep soul of a Muslim could imagine a Mosque such as he has conceived of, and only a Believer has the right to build it, no other. Praise be to Allah, the King of all kings, the Creator of all things !

THE MISSION OF MUHAMMAD

THE MISSION OF MUHAMMAD

BY HAJI ABDUL MAJID

The following pages will have little interest for the reader who is convinced, and sticks to his conviction that Religion is Faith and Faith alone. Islam defines Religion as Faith plus Guidance,—Guidance that leads to Righteousness,—and Righteousness that leads to the realisation of Peace (meaning Islam). The Glorious Qur-án, the Holy Book of Islam, claims as follows :—

This Book, there is no doubt in it, is a Guide to those who guard (against evil).¹

Islam enjoins man to pray five times a day for Guidance by repeating therein no less than seventeen times : “ Guide us on the right path.”²

Christianity teaches us that “ Man is born in sin,” that Jesus Christ came to redeem man with his blood, and that unless man believes in his sonship, he is doomed. This looks as if man’s salvation depended upon mere belief or faith in Jesus ; and yet the same Jesus is reported to have said : “ A man reaps as he sows,” and if Jesus had been satisfied that mere faith in him was sufficient to redeem man, he would not have troubled himself to enunciate the many rules of life for man’s guidance, which are to be found in the Bible.

Muslims are taught that Jesus came to redeem man, not with his blood but with the Divine Guidance that he was commissioned to impart. Unfortunately, circumstances were so strong against him that he had to declare the coming of “ another Comforter ” who should “ Guide you into all truth.”³

If St. Paul was to be accepted as the “ Promised Comforter,” then why should the Christian West find “ Guidance into all truth ” so completely wanting in

¹ The Holy Qur-án, 2 : 2.

² *Ibid.*, 1 : 5.

³ *St. John*, 16 : 12—13, 16.

ISLAMIC REVIEW

him? The United States of America wavered between going "Dry" and then going "Wet" again, because the idea of water being turned into wine in the Sacrament cannot be said to afford any guidance or definite ruling regarding "Drink." The Bishops of England found it necessary to discuss and decide whether gambling and horse-racing should be disallowed, because the Bible is silent on the subject. Many European States have thought it wise to run counter to the teaching of the Church and permit "Divorce." Even the ideal of conduct in turning the left cheek when your right has been smitten, as advocated by Jesus, seems not to be taken too seriously if we follow the discussions and arguments in the Disarmament Conference.

Muslims cannot accept Jesus as the "Son of God," for if he were and, therefore, well-aware of his mission of redemption, his reported exclamation of "*Eli, Eli, Lama, Sabachtani*," as he hung on the Cross, would be indeed illogical. Heroes and heroines, like General Gordon and Joan d'Arc, who must needs be of inferior clay to Jesus, exhibited a far higher standard of courage than Jesus. Or are we expected to believe that Jesus never knew that his sacrifice, as ordained by his Father, would eventually end in the Crucifixion? Even if this were so, his faith in his Father alone should have strengthened his courage, and given him patience in all his trials and sufferings.

On the other hand, it certainly appears that, even as an ordinary Prophet of God (which Muslims believe Jesus to be), such a poor show of courage and patience as the Bible would have us believe does not at all become him. But Muslims see that the fault lies not in Jesus himself, but in the Bible. It can hardly be denied that the Gospels do not give a true record of the doings and teachings of Jesus, and that for various reasons. First, the New Testament is not in the original language as spoken and delivered by Jesus himself. The process of

THE MISSION OF MUHAMMAD

translation must needs distort somewhat the exact meaning of the original, for no translator can, with perfect accuracy, express the actual sense of one language in another, no matter how expert he may be. But most important of all is the fact that the Gospels were not collected and preserved during the life-time of Jesus, but not until about 130 years afterwards, when the four versions, as we have them now, were selected from about 4,000 submitted. And even the four selected are by no means identical with one another. How far then we can regard the existing Bible as the authentic record of the life-history and teachings of Jesus Christ may be imagined from the above circumstances.

The Qur-án, the Holy Book of Islam, is the only religious book in the world that has been preserved *intact* from the time of its first appearance, more than thirteen hundred years ago, to the present day; and there is every probability that it will so remain to the end of time. It is written in perfect Arabic which even critics acknowledge to be the classical standard for Arabic literature; and the language used throughout is so pure and clean that no one, however susceptible, will have reason to blush at reading any part of the Book. Muslims are so jealous of the preservation of the Qur-án in its original purity that they do not accept any translated version of it for serious use: the existing so-called "translations" in the various languages of the Muslim world are each known as the Commentary of the Qur-án in its respective language.

All through the Qur-án, the mention of the word "Allah" meaning God is continual so that any one reading shall be constantly reminded of Him. The reasonableness of the expressions in the Qur-ánic verses heartily appeals to the human mind, so that there are thousands and thousands of Muslims who know the whole of the Book by heart. It is doubtful if any of the followers of other religions can boast a like knowledge of their respective Sacred Books.

ISLAMIC REVIEW

The Qur-án not only announces in very clear terms and in many places the Oneness of God, but also points out that Jesus is not the son, but a Messenger of God, like all the other Prophets before and after him. Muslims cannot conceive the idea of a God with a son, whence it may naturally be inferred that He has a wife also ; for this would lower the dignity of God to that of man.

It certainly seems paradoxical for Christians to believe in God, on the one hand, as having a Son (and therefore a wife also to produce the Son), and yet on the other, to consider marriage as being a hindrance to Divinity. If Jesus is only a man with the Divine Spirit in him, as some Christian divines are trying to explain nowadays, then why should there be no other man before or after him with the Divine Spirit to bring God's message for the Guidance of Man? If Jesus is the only one with the Divine Spirit sent to redeem mankind with his blood, then what of those who lived before his time? Are we to understand that they all died in sin, without any chance of being saved? The world had existed thousands of years before the time of Jesus; and according to Muslim beliefs, God's message for the Guidance of Man had been sent from the very beginning, at different periods, through His chosen messengers or Prophets, such as Adam, Abraham, Moses, and Jesus, and all such guidance was meant to lead Man into righteousness, which in its turn should bring Peace—Islam.

Hence it will be seen that Muhammad, the Prophet of Islam, never claims to have started a new creed, but rather that he re-established the same old religion which had become distorted and misrepresented at different periods, by the selfishness of man who made a living out of religion instead of regarding it as a means of guidance for his daily conduct. If the Qur-án can show that it has "Guidance into all truth," then the Prophet Muhammad cannot be reckoned the impostor which certain of his

THE MISSION OF MUHAMMAD

critics deem him to be, but must be accepted as the Promised Comforter. Before we examine the Qur-án to see what guidance there is in it, let us touch very briefly on the life of the Prophet, to find out what stuff he is made of.

The Prophet Muhammad was not a mythical but an historical figure, a man who actually lived, and whose every action and movement was recorded carefully in the History of Islam. His father died a few months before his birth. His mother died soon after his birth, so that he was left an orphan when still very young. At first his grandfather, Abdul Muttalib, was his guardian; and then, after the latter's death, his uncle Abu Talib looked after the orphan boy. There was no attempt, it seems, to educate the boy, in the modern sense of the word, for, even when grown up, we find him an illiterate man. But his untutored and uncultivated mind developed into an honest and trustworthy spirit so remarkable that he was soon known as *Al-Amin*, meaning the trustworthy. On attaining manhood, he entered the service of a rich lady of his town, a widow, as her agent to sell her merchandise abroad. Not only were his commercial missions very successful, but also his charming manners and praiseworthy character so won upon his employer, that she soon conceived the idea of linking her fate with his in matrimony. The lady was forty years of age then and he only twenty-five; and yet the record of his married life with her shows that his conduct towards her as a husband was exemplary.

Being no longer compelled to work hard for his living as before, he now spent much of his time in meditation, and his favourite resort for such purposes was a cave in Mount Hira, outside the town of Mecca. It was here, at the age of forty, that he received the first Divine Message from his Lord, thus :—

Read in the name of your Lord Who created. He created

ISLAMIC REVIEW

man from a clot. Read and your Lord is Most Honourable, Who taught with the pen, taught man what he knew not.¹

Being only a mortal, he was rather overawed, and returned in haste to his wife, trembling all over with excitement. She encouraged him by pointing out that the message must be from the Lord, seeing that he was too good a man to be "played with" by Satan or evil spirits. From that time onward these Divine messages or revelations would come to him every now and again, right up to the end of his mission and these are faithfully recorded in the Qur-án.

At this point it should be noted that the Arab race was at the lowest depth of degradation. Immorality was rampant, adultery was looked upon as something to be proud of, sons inherited their fathers' wives, no code of honour was observed, the various tribes were at daggers drawn with each other and little daughters were killed so as to avoid the cost of their marriage. Indeed, a more Godless crowd could not be found anywhere or at any period in the history of the world. The One God to Whom Abraham had taught his ancestors to pray, had been converted into about three hundred and sixty gods, all represented by idols so that the whole nation was engaged, Hindu-like, in idol-worship.

It was only to be expected that when Muhammad, reciting the Qur-ánic verses, claimed to be a Prophet raised up to reform them, not only was opposition against him most vehement, but persecution by his enemies became so fierce that a man of but ordinary spirit would have given up the cause, there and then, even if the success in view meant the submission of the whole world. For thirteen long years this persecution lasted, and at last Muhammad thought it discreet to leave his town and find refuge elsewhere. But like the brave man that he was, he compelled his few followers to go first while he remained till the

¹ The Holy Qur-án, 96 : 1-5.

THE MISSION OF MUHAMMAD

last. Some of them went to Abyssinia, but the majority fled to Medina. His own flight from Mecca was not unattended with exciting incidents, and it would have gone hard with him, but for his perfect calmness during critical moments, the result of his complete submission to the Will of God, which preserved him till he reached his place of refuge in safety.

At Medina his enemies did not allow him to live long in peace, and lost no time in organizing expeditions to beard, as it were, the lion in his den. Nothing daunted, Muhammad met the invaders with his comparatively small number of adherents and repulsed them, not once but several times. It was not because he had a larger army than his enemies but because he was eventually compelled to attack that he invaded Mecca. No one could deny that these early followers of Muhammad had been unjustly expelled from hearth and home, so that the Prophet's attack on Mecca was, from every human point of view, thoroughly justified. And never was the great truth of "Right is Might" more abundantly justified than in this campaign, for, though the Meccans were far superior in number to the invaders, the town soon fell. Here Muhammad displayed a magnanimity which has never been equalled in the history of the world, by granting to the Meccans, who had for so long cruelly and mercilessly persecuted him, an unconditional general amnesty. By his conquest he secured for himself and his followers the right of free entrance into the Holy City whenever they had occasion to visit it in connection with their religious duties; and after attending to one or two important matters he soon returned to Medina where he settled down to end his days. It was remarkable that, zealous though he was for the success of his Mission, he did not compel any of the defeated Meccans to adopt his religion. He did not believe in proselytism by compulsion¹

¹ The Holy Qur-án, 2 : 256.

but rather sought to appeal to them by the rational and humanitarian principles of his doctrines.

We have often heard people tell of the dissemination of Islam with the Qur-án in one hand and the sword in the other ; but a brief unbiased enquiry would at once reveal the truth that the Prophet of Islam never resorted to that most unsavoury method of winning men over to his side. Had he done so, the natural result of his work would certainly have been failure. At any rate, history records that after his death, in the time of Omar, his successor, the Second Caliph, there were still thousands of non-Muslims living peacefully side by side with Muslims, even in the Capital of the then growing Muslim Empire ; and, we are told, that on the funeral day of Caliph Omar, the non-Muslims were so struck with the simplicity and sincerity of this worthy follower of the Prophet, that they turned voluntarily to Islam in large numbers.

The Prophet Muhammad, unlike Jesus, lived to see his work crowned with success, for he had reformed the unruly dissolute Arabs into law-abiding citizens, abolished infanticide, drunkenness and many other evils and reconciled the ever-warring tribes and formed them into one nation. At the same time, he left them a Code of Law which it is now our duty to examine and see whether it be suitable only for the inhabitants of the Arabian deserts, as some aver, or for the whole of humanity, as the Qur-án itself declares. And, above all, despite all his success, he never lost his balance as almost all other successful men of this world have done, but remained always the simple and unassuming man that he was.

Whatever might be said for or against him, friends and critics have alike admitted that he and none other was the Commentary of the Qur-án, and that nothing could tempt him from the course he had laid down for himself. But, to me, his real greatness appears to lie in the fact that to him was granted personal experience of all the moral phases of

THE ADVENT OF MUHAMMAD FORETOLD

life that any human being can possibly encumber in this world ; so that there is every reasonable ground for his claim to be the Promised Comforter who, as St. John declares in the prophecy of Jesus, “ would guide into all truth.”

THE ADVENT OF MUHAMMAD FORETOLD

BY MAULVI AFTAB-UD-DIN AHMAD

(Continued from Vol. XXIII, p. 318.)

Next, let us see whether, in its true original sense, the word is applicable to the Holy Prophet of Arabia. We find in the Holy Qur-án, LXI, 6, a passage corresponding to John, xiv, 16, foretelling the advent of a “ Paraclete,” that Jesus predicted the appearance of an “ Ahmad.” We must, therefore, compare the words “ Paraclete ” and “ Ahmad ” to ascertain if they refer to the same person. “ Paraclete ” has already been explained as “ one that discriminates between truth and falsehood.” The word “ Ahmad ” is derived from “ hamd,” and means “ one that profusely praises good attributes.” The Holy Prophet of Arabia appeared at a time when idol-worship was in full swing in Arabia. False deities had been set up throughout the land ; and false attributes were being imputed to the Divine Being almost throughout the world, among such being the Christian doctrine of the Trinity. It was the be-all and end-all of the Prophet’s mission to establish the Unity of God, purged of all evil attributes that had accumulated around the conception of Him in the minds of the multitude. The Holy Prophet therefore addressed himself, heart and soul, to the establishment of the true Attributes of God and to the dispelling of all false ones, and this is exactly what the word “ Ahmad ” implies. He discriminated, so to say, between the true and false attributes of God. Was he not then the “ Spirit of Truth,” at the appearance of whom “ falsehood ”

vanished? Hence "Ahmad" imports the same sense as "Paraclete." The Holy Qur-án, therefore, correctly refers to the prediction in John, xiv, 16, as to the advent of a Prophet who will discriminate truth from falsehood—a "Paraclete" or an "Ahmad."

This puts an end, one may imagine, to all contention as to whether "Paraclete" or "Periclyte" is the word contained in the prophecy of John, xiv, 16, and whether this prophecy and the one in the Qur-án, LXI, 6, both refer to the advent of the same person, since our Holy Prophet has, by a happy coincidence, two names Ahmad and Muhammad, corresponding to these two Greek words, and conveying, respectively, the same meanings. Let us now turn to what is, perhaps, a more important aspect of the question. The Gospel gives a number of characteristics that are to distinguish the Promised One;—is the Qur-ánic Ahmad or Muhammad possessed of these?

A comparative glance at the Bible and the Qur-án will reveal the fact that the description of the Promised One as given in the two books is the same to the very letter. The "Paraclete" is repeatedly spoken of in the Bible as the "Spirit of Truth," and it may be observed here in passing that the word "Paraclete" can, by no stretch of fancy, be twisted to fit in with the Holy Ghost, for nowhere in the Bible is the latter called the Spirit of Truth. Furthermore, Jesus speaks of him as another Paraclete. Jesus himself was of course ONE Paraclete; the other foretold, therefore, must also be a mortal like himself. The Qur-ánic picture is the same in this respect, when it proclaims the advent of the Holy Prophet in the following words:—"Say, the Spirit of Truth (that had been promised to you) is come and falsehood is vanished," when it is evident that the Holy Prophet claimed to be the Spirit of Truth. The defining "al" prefixed to the word "haq" recalls attention to the promise God made through Jesus.

THE ADVENT OF MUHAMMAD FORETOLD

It is futile to object that the Holy Prophet was a man and not a "Spirit." The Bible itself has used the word "Spirit" in a large variety of senses, as, for example, "The Spirit is willing, but the flesh is weak," where it signifies the spiritual part of man. Again, it is also used to stand for God, both in the Holy Qur-án and the Bible, as descending upon the righteous, and yet again it signifies a holy person: "That which is born of the spirit is spirit." The Christian contention that the word "spirit" cannot apply to a corporeal being is therefore without basis. Even the Holy Ghost himself assumed visible shape, "a bodily shape like a dove," "cloven tongues like as of fire" and therefore this can be no objection to the mention of the Holy Prophet as a spirit in a metaphorical sense, when we consider that the Holy Ghost can appear as a dove and even the second person of the three-fold Godhead can assume human form. Perhaps, the words of the Bible, regarding the Paraclete, that the world "seeth him not, neither knoweth him," afford some ground to the Christian for believing that he must not be a visible human being but an invisible spirit. But this again is no less untenable. Does not the same Bible use similar words on a similar occasion: "Because they seeing see not" and again "that seeing they might not see?" These words should, on the other hand, furnish yet further evidence that the Paraclete is no other than the Holy Prophet, of whom the Holy Qur-án has used exactly the same words:—"They look at thee, but they do not see thee."

Another characteristic of the Promised Paraclete, as set forth in the Bible, has proved another stumbling block to the Christians. "That he (the Paraclete) may abide with you for ever" gives them the erroneous impression that the Paraclete, in order to be immortal, must needs be a "spirit" and not a human being, which betrays

their ignorance of the Bible itself. The very words of Jesus in this connection will suffice to remove this erroneous idea: "He shall give you another Paraclete that he may abide with you for ever" clearly indicates that the Paraclete will abide for ever in a certain sense in which Jesus himself shall not. It is obvious, therefore, that the Paraclete's abiding for ever must not be taken in the sense of a spiritual life; for in that sense Jesus too shares the privilege with him. Jesus does claim an eternal life for himself, so far as the life of the spirit as distinct from the physical body is concerned, when he says: "If a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him." But the Paraclete shall have eternal life in a sense other than that in which Jesus might have it, as the previous quotation shows. The abiding for ever on the part of the Paraclete cannot, therefore, be in a spiritual sense, and it is absurd to argue that because the Holy Ghost enjoys eternal life he must therefore be the same as the Paraclete, for the Holy Ghost's eternity of life, like that of Jesus and **UNLIKE** that of the Paraclete is in a spiritual state.

As a matter of fact, when Jesus spoke of the cessation of his own life and the continuation of that of the Paraclete, he implicitly referred to the duration of their existence through their teachings and their spiritual influence on mankind. When a prophet is raised up for the reformation of a people, he is equipped with a twofold weapon—a code of laws wherewith to regulate the life of man, and a personal magnetism exercising an ennobling influence upon whomsoever he may come in contact with. In both these respects, Jesus has ceased to exist long since, while the Holy Prophet of Arabia lives on to this day and shall live on for ever. Jesus came with a set of laws and a spiritual force, whereby he effected a considerable reformation among his own people for a time. But, by and by,

THE ADVENT OF MUHAMMAD FORETOLD

the laws that were suited to the then stage of society ceased to be of practical utility when found with the subsequent growth and development of that society, and the spiritual force that had wrought miracles of old, lost its efficacy and vanished. Thus arose the need for ANOTHER Paraclete who should bring with him a perfect law, not for a particular clan or clime but for the whole of the human race. Civilization was, by this time, sufficiently grown up, to receive teachings which went far beyond the mental capacity of the Jews of Jesus's time. Realizing the inferiority of the stuff Jesus had to deal with, he frankly confesses the deficiency of his own teachings: "I have yet many things to say unto you, but ye cannot bear them now." At the advent of the Holy Prophet of Arabia, the barriers of nationalities had been to a great extent demolished and human society was on the way to be welded into one vast family under the common Fatherhood of God. Therefore, the "pearls" of Jesus, intended exclusively for the Jewish nation, failed to meet the requirements arising out of this new situation. A perfect law to regulate the whole of human society was thus required to replace the inadequate code of Jesus. Muhammad was raised up to meet the need in reference to which the Holy Qur-án says :—

"And We have not sent thee but as an embodiment of Mercy for all the worlds, *i.e.*, for all peoples and all ages."

This, in fact, is the sense in which JESUS COULD NOT ABIDE FOR EVER, AND ANOTHER PARACLETE APPEARED in the person of the Holy Prophet of Arabia as a permanent source of blessings. Nigh on fourteen centuries have elapsed since the dawn of this spiritual light from the summit of Mount Paran, and to this day its rays are as bright as ever. He is the ever-living source from which blessing has emanated through all those fourteen centuries. The history of Islam abounds with glowing accounts of spiritual giants appearing among Muslims

from time to time to invigorate society and vindicate the cause of truth and righteousness. The Holy Prophet is reported to have said, "Verily, God shall raise for this (Muslim) nation, at the commencement of each century, one who shall put fresh life into their Faith." The prophecy has turned out true to the very letter and not a century has since passed but some such person has made his appearance to uplift mankind.

This, in brief, was the sense in which Jesus said that the Paraclete should abide for ever, while he himself would not. We have a further characteristic of the Paraclete in St. John's Gospel, namely, that "He shall not speak of himself but whatever he shall hear that shall he speak." Again, the words are clear enough and cannot be twisted to refer to the Holy Ghost. The Holy Ghost, being the third person of the Trinity, is a co-partner of the Godhead, and has a fair claim to at least one-third of it. Why, then, should it be reduced to the status of a recipient, **HEARING** anything from any other person? It is, on the other hand, the active agent *imparting* words to others who should communicate them to mankind. Obviously, the passage refers to a man inspired by God, who shall transmit to others nothing beyond what is revealed to him. In other words, he speaks only what he hears from God. The reference must be to a man holding communication with God and communicating God's Will to the people. There is one and only one person who answers to this description of the Paraclete as contained in the Gospel of St. John, which the Holy Qur-án corroborates in the following words :—"He doth not speak of himself, but it is the word of God that is revealed to him," that is, he speaks what he hears from God. This is an attribute peculiar to the Holy Prophet of Arabia alone. The prophets before him, it is true, heard God's word and afterwards spoke to the people. But when they spoke at other times,

THE ADVENT OF MUHAMMAD FORETOLD

when not under the influence of the Holy Ghost, they spoke as of themselves and not of God. The Holy Prophet, on the other hand, was never forsaken for one moment by the Holy Ghost, who was his constant companion. Therefore, he did not utter a single word of himself, but whatever he heard from God. Of the noble band of prophets, there is not one who lays claim to the distinction that he spoke not a word of himself but only what he heard from God. It is the Holy Prophet of Arabia alone who is depicted as such and he, therefore, is the Promised Paraclete.

Yet another function of the Paraclete as set forth in the same Gospel: "He shall testify of me," *i.e.* to the Truth of Jesus, is absurd on the face of it. The process implies the presence of a human being to bear evidence. What the Holy Ghost can at best do is no more than to instil certain ideas into human minds—this, however, is anything but "testifying." Even granting, for the sake of argument, that the Holy Ghost did actually bear witness through human beings, the question arises whether he DID purify Jesus of the false charges laid at his door. The Jews heaped curses upon him and alleged that he had died on the cross, which they regarded as an accursed death. Did the Christians, inspired by the Holy Ghost, clear him of this? No! On the contrary, they assisted the Jews in their blasphemous propaganda, by admitting his death on the cross. Furthermore, they imputed to him the most abominable offence, namely, that he called himself the Son of God.

The Holy Prophet of Arabia (peace and blessings of God be upon him) alone fulfilled these prophetic words of the Gospel. He it was who emphatically pronounced the Divine words:—

I shall purify thee (O Jesus) of all the false charges imputed to thee by the unbeliever.

How far the Holy Prophet succeeded in achieving this can be judged from the fact that every Muslim looks upon Jesus as the righteous servant of God; as His

ISLAMIC REVIEW

Prophet, belief in whom forms part of a Muslim's Faith. Excess of hatred and enmity on the part of the Jews were responsible for the blackest picture of Jesus, while excess of zeal and love on the part of his admirers, the Christians, painted him in fantastic colours no less hideous. The Holy Prophet came and testified of him as he, in reality, was—the Prophet of God, His servant and His beloved. He purged him of all the rubbish accumulated round about him by virtue of excess on both sides. Thus he fulfilled the words of Jesus, "He shall testify of me."

To sum up, the true word in the prophecy whether "Paraclete" or "Periclyte" applies to the Holy Prophet of Arabia, the one meaning "Ahmad" and the other "Muhammad."

The characteristics of the Paraclete, as laid down in the Gospel of St. John, are met with, one and all, in the person of the Holy Prophet. He came to discriminate truth from falsehood and was thus "The Spirit of Truth." He brought a perfect code of laws and so fulfilled the words of Jesus: "I have yet many things to say to ye, but ye cannot bear them now. . . . Howbeit when he, the Spirit of Truth, is come, he will guide you unto all truth."

The Holy Ghost never left him and so he never spoke of himself, but, whatever he heard, he spoke. He alone cleared Jesus of all the false charges made against him, and thus "testified" of him.

Who else, then, but the Holy Prophet (peace and the blessings of God be upon him) fulfilling as he did all the conditions of the prophecy in St. John, can claim to be the Paraclete? He, in fact, it was whose auspicious advent was foretold by Jesus, and not his advent only. But the signs whereby he might be known, so that his people might readily recognise him, and partake of the spiritual blessings in store for the human race, which was to be manifested through the Holy Prophet of Arabia (peace and blessings of God be upon him).

THE ADVENT OF MUHAMMAD FORETOLD

CONCLUSION

We have examined some very clear prophecies in the Parsi Scriptures, and in the Hindu, Jewish, Buddhist and Christian sacred books, and we have a very serious question to consider if we are, in the least, religiously disposed.

That an unlettered man, knowing nothing of foreign languages, should say something that has never been said before by seer or prophet; that students of comparative religion should confirm the truth of that statement, and that a whole chain of prophets down all the ages and among all people, thousands of years ago, speaking different languages, should all give in their Scriptures the happy tidings of the advent of a particular man in a particular land, accompanied by no common events of everyday occurrence, but by signs beyond the power of man to accomplish; and, above all, that the teachings of the Universally Promised Prophet should be actually without a parallel for the unification and brotherhood of the whole mankind—do not all these considerations constitute a testimony which should make all fair-minded men who lay any claim at all to wisdom or even common sense put their heads together and ponder?

Qur-án 3 : 54,

John XVI 12-13.

CORRESPONDENCE

98, PORTLAND PLACE W. 1.

July 3rd, 1935.

MY DEAR IMAM,

I am writing this letter to you in order to express my feelings of gratitude to yourself and other members of the Woking Mosque Staff for the great assistance that you have given me and my family in connection with our recent sad bereavement.

Your personal, kind and sympathetic help was, I can only assure you, greatly appreciated by us all. It gave me great pleasure to realize that in Khwaja Ahmed there was present at my father's funeral, one of the sons of his greatest friend in the Muslim World, the late Khwaja Kamal-ud-Din, a man, whom I always remember with the greatest respect.

We all regret that we were unable to accept your invitation to meet the Crown-Prince of Arabia, but, as you will realize, we all felt the need of quietness during that week-end.

With kindest regards,

Very sincerely yours,

HEADLEY.

MUSLIMS IN YUGOSLAVIA¹

BY SMAIL AGA CEMALOVICH

Not only is the Muslim population of Yugoslavia an important political and religious factor in the country, but it lends a vivid touch of the Orient to a land which links Central Europe with the Balkans and the Near East. In Yugoslavia, Islam retains its traditional aspect and costume to an extent now practically unknown elsewhere in Europe since Kemal Pasha abolished yashmak and fez. The Muslim population of Yugoslavia numbers to-day over 1,600,000—(according to last official census in 1931 the figure was 1,599,162, while the preceding census of 1921 was approximately 1,340,000, showing an increase in ten years of over 250,000).

The Yugoslav Muslims live for the most part in Bosnia and Herzegovina and there are some also in Montenegro, the Sanjak and Southern Serbia. Those of Turkish and Albanian nationality live in Southern Serbia and to some extent also in Montenegro. The Yugoslav Muslims are autochthonous, nationally and racially pure, with all the ethnological and national characteristics of the Yugoslav people. Even before the coming of the Osmanlis into the Balkans there were small groups of Muslims in the southern districts of what is now Yugoslavia, in the valley of the Vardar. These were of pure Turkish origin.

With the advent of the Osmanlis into these countries, the present Yugoslav Muslims embraced Islam, for the most part before the 15th century. Though they accepted Islam from the Osmanlis they nevertheless remained nationally and racially pure, since they retained their own strong traditions, their own language, writing, national ballads and individuality, of an entirely different type from the Osmanlis.

¹ Courtesy, *South Slav Herald*, Belgrade.

MUSLIMS IN YUGOSLAVIA

The Muslims living in Bosnia and Herzegovina also maintained up to the beginning of the 19th century their own local autonomy, and when Sultan Mahmud II (1831) tried to overrule them, they rose in revolt against the Osmanlis under Husseinbeg Gradisevic—"The Dragon of Bosnia."

The Muslims of Albanian nationality are also an autochthonous element, who accepted Islam after the coming of the Osmanlis and in certain towns also the Turkish language. There have always been only a few real Turks among us. Their number is greater in Macedonia than in all other districts and there they are of old stock.

From the cultural and economic standpoint the Muslims may be divided into two groups: the Muslim-Yugoslavs and the Turkish-Albanian group. The Muslim-Yugoslavs' nationality stands on a far higher cultural and economic plane than their co-religionists' of other nationalities.

The Yugoslav Muslims are actively interested in all the cultural manifestations of the Yugoslav people. There are some Muslims (Dr. Safet-beg Basagic, Hamza Humo, Ahmed Muratbegovic, Osman Nuri-Hadjic, Avdo Karabegovic, Osman Djikic, etc.) who have taken and maintained their place in Yugoslav literature. There are also Muslims in the Academies of painting and sculpture, whose work has been received favourably by competent critics. (Mujadjic.) Muslim women also have, since the year 1918, more and more frequently taken their place in the State administration and in the schools. There are Muslim women teachers, professors, doctors of medicine, legal and post office officials, and so on. . . .

The Yugoslav Muslims also edit several cultural and educational periodicals, of which the most important are: *The Gaiet*, *The Benar*, *The Review of the Islamic Union*, etc., etc.

ISLAMIC REVIEW

In Yugoslavia there are many famous Muslim libraries, of which the most famous are those of Ghazi Husref-beg at Sarajevo and Karadjos-beg at Mostar, with a large number, running into thousands, of valuable manuscripts, including individual manuscripts of unique importance for the study of Balkan history from the 15th to the 19th century.

As regards the Muslims of Turkish and Albanian origin, one can only say that they are still in a very primitive stage of development and are among the most backward citizens of Yugoslavia.

From the economic point of view the Muslims of Yugoslavia have to-day fallen on hard times for after the liberation of 1918 came the settlement of the agrarian question and with that Muslims ceased to be the landlords of vast properties. Because of this a large number of Muslims lost, all of a sudden, the main source of their income. The settlement took them unexpectedly, occurring at the most inconvenient time, when the after-effects of the War and the general difficult economic situation had disorganized the economy of the entire world.

This shock was fatal to them, since the Muslims had for many centuries been a ruling caste, accustomed to the life of overlords and had separated themselves, partly by reason of their feudal mentality among the richer circles and partly by the fault of their priesthood, which was not worthy of its calling, from all forms of progress, whether in trade or craftsmanship or in education. After the coming of the Austrians into Bosnia and Herzegovina, this tendency increased. The political theory of the occupying power was that the Muslims should not be educated, since their conservative attitude was well suited to the interests of the ruling power, although to their own disadvantage.

In the matter of religious organization, the Muslim Yugoslav in the districts of Bosnia and Herzegovina had

MUSLIMS IN YUGOSLAVIA

entirely outstripped their co-religionists in other parts of the country, since they had succeeded, after a ten-year struggle carried on under Austria, in attaining a religious educational autonomy in the year 1909. This struggle also had a political character, which can be best seen from the fact that the Muslims worked hand in hand with Serbs of the orthodox faith. Naturally this struggle was hard and full of sacrifices, since in the opposite camp there was, in addition to the mighty Austro-Hungarian monarchy, also an aggressive Roman Catholic propaganda, which was especially active among the Muslims of Bosnia and Herzegovina. The reasons for the movement of the Muslims against Austria were the forcible confiscation of *waqf* property by the State and the proselytism of the Catholic clergy, headed by Archbishop Stadler, and his aggressiveness towards mosques, harems and Muslim youth.

As a result of the liberation of 1918, matters, from this point of view, changed. At the initiative of the State and with the granting of constitutional rights to every religious faith in our kingdom, a constitution was also granted to the Islamic Union of all Muslims in the Kingdom of Yugoslavia. On this account, Turkish and Albanian Muslims received for the first time a common religious organization with the Muslims of Yugoslav nationality, with a common religious authority in Belgrade. By the constitution of the Islamic Religious Union, a religious authority was created, with the *Reis-ul-Ulama* at the head, with its seat in Belgrade.

The *Reis-ul-Ulama* has the rank and distinction of an active Minister. According to law the *Reis-ul-Ulama* has the right of granting and withdrawing applications for the position of *shariat* judge (*Murasel*). Although the *shariat* judges are state functionaries and are paid by the state they may not take up their position without the *murasel* of the *Reis-ul-Ulama*.

Under the Supreme Religious Authority two Ulama-medjlisses were also organized ; one at Sarajevo for the Bosnian and Herzegovinian Muslims and one at Skoplje for South Serbia, the Sanjak and Montenegro. The territory of the Sarajevo Ulama-medjlissa extends over the four *muftis* of Sarajevo, Mostar, Banja Luka and Tuzla. His Majesty the King confirmed these *muftis* as units for the collection of taxes, which are assessed by members of the Ulama-medjliss and by the supreme *shariat* courts with the *Reis-ul-Ulama* at the head. The office of *mufti* controls the *Imams* and recorders. In the territory of the Skoplje Ulama-medjliss, are five *muftis* : Skoplje, Prizren, Bitolj, Novi Pazar and Plevlje. At the instigation of the Supreme Religious Authority, the greatest attention is paid to questions of faith. Elementary religious instruction is given in the *sibjan mekteb* and in the *mekteb ibtidieya* where children are given instruction in the basic principles of Islam before being sent to the elementary schools. Besides these, religious instruction is given in all open state elementary and secondary as well as in special schools. For the training of religious functionaries in the districts of Bosnia and Herzegovina there are twenty-two *medressas*, of which the most famous is that of Ghazi Husret-beg at Sarajevo which has eight classes and ranks as a full secondary school. This *medressa* has at present eighty-eight scholars and the teachers are appointed from the secondary schools. They are exclusively Muslims.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM : THE RELIGION OF PEACE.—The word Islam literally means : (1) Peace ; (2) the way to achieve peace ; (3) submission ; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number : belief in (1) Allah ; (2) Angels ; (3) Books from God ; (4) Messengers from God ; (5) the Hereafter ; (6) the Premeasurement of good and evil ; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress ; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination ; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number : (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad ; (2) Prayer ; (3) Fasting ; (4) Almsgiving ; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.